

# the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

JANUARY 27, 1960

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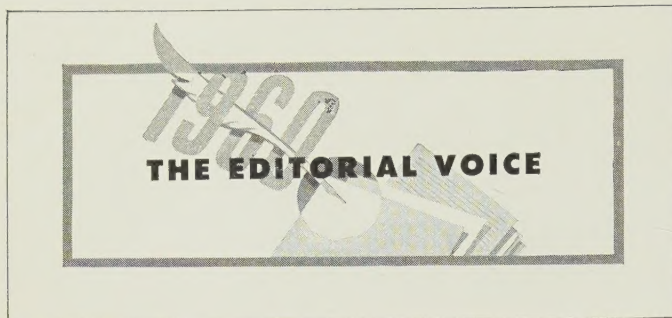
RED CANYON IN WINTER (UTAH)

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JAN 27 1960





## ON TAKING TOO MUCH FOR GRANTED

Once Mary and Joseph, with a number of friends and relatives, were traveling back home from Jerusalem and, supposing the young Jesus to be in the company, went a whole day's journey before discovering that He had been left behind.

Their fault was that they assumed that what they wanted to believe was so in fact. They took too much for granted. A simple check at the start of the journey would have saved them a harrowing experience of fear and uncertainty and two days' unnecessary travel.

Theirs was a pardonable fault and one that we ourselves are in great danger of committing. The whole company of evangelicals is traveling home *supposing* things, some of which may not be true. We had better check before we go any further. Our failure to do so could have more serious consequences than those suffered by Mary and Joseph. It could lead straight to tragedy.

There is danger that we take Christ for granted. We "suppose" that because we hold New Testament beliefs we are therefore New Testament Christians; but it does not follow. The devil is a better theologian than any of us and is a devil still.

We may, for instance, assume that salvation is possible without repentance. Pardon without penitence is a delusion which simple honesty requires that we expose for what it is. To be forgiven a sin must be forsaken. This accords with the Scriptures, with common logic and with the experience of the saints of all ages.

We are also in danger of assuming the value of religion without righteousness. Through the various media of public communication we are being pressured into believing that religion is little more than a beautiful thing capable of bringing courage and peace of mind to a troubled world. Let us resist this effort at brainwashing. The purpose of Christ's redeeming work was to make it possible for bad men to become good, deeply, radically and finally. God translates men out of the kingdom of darkness into the kingdom of the Son of His love. To believe that such translated men must still dwell in darkness is a reflection on the blood of Christ and the wisdom of God.

In spite of all that James said to the contrary, we are still likely to take for granted that faith without works does somehow have a mystic value after all. But "faith worketh by love," said Paul, and where the works of

love are absent we can only conclude that faith is absent also. Faith in faith has displaced faith in God in too many places.

A whole new generation of Christians has come up believing that it is possible to "accept" Christ without forsaking the world. But what saith the Holy Ghost? "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4), and "If any man love the world, the love of the Father is not in him" (1 John 2:15). This requires no comment, only obedience.

We may also erroneously assume that we can experience justification without transformation. Justification and regeneration are not the same; they may be thought apart in theology but they can never be experienced apart in fact. When God *declares* a man righteous He instantly sets about to *make* him righteous. Our error today is that we do not expect a converted man to be a transformed man, and as a result of this error our churches are full of substandard Christians. A revival is among other things a return to the belief that real faith invariably produces holiness of heart and righteousness of life.

Again, we may go astray by assuming that we can do spiritual work without spiritual power. I have heard the notion seriously advanced that whereas once to win men to Christ it was necessary to have a gift from the Holy Spirit, now religious movies make it possible for anyone to win souls, without such spiritual anointing! "Whom the gods would destroy they first make mad." Surely such a notion is madness, but until now I have not heard it challenged among the evangelicals.

David Brainerd once compared a man without the power of the Spirit trying to do spiritual work to a workman without fingers attempting to do manual labor. The figure is striking but it does not overstate the facts. The Holy Spirit is not a luxury meant to make de luxe Christians as an illuminated frontispiece and a leather binding make a de luxe book. The Spirit is an imperative necessity. Only the Eternal Spirit can do eternal deeds.

Without exhausting the list of things wrongly taken for granted I would mention one more: Millions take for granted that it is possible to live for Christ without first having died with Christ. This is a serious error and we dare not leave it unchallenged.

The victorious Christian has known two lives. The first was his life in Adam which was motivated by the carnal mind and can never please God in any way. It can never be converted; it can only die (Rom. 8:5-8).

The second life of the Christian is his new life in Christ (Rom. 6:1-14). To live a Christian life with the life of Adam is wholly impossible. Yet multitudes take for granted that it can be done and go on year after year in defeat. And worst of all they accept this half-dead condition as normal.

For our own soul's sake, let's not take too much for granted.



*"One thing have I desired" (Psa. 27:4).*

*"But one thing is needful" (Luke 10:42).*

*"This one thing I do" (Phil. 3:13).*

# The Christian Has But One Objective

By REV. T. J. SPIER

WHATEVER God does is simple; what man does is usually complicated. To God "one thing" is essential; with men it is "many things."

The complicated program of the church today is evidence that man is pretty much in control. The work and function of the church is anything but simple, and it becomes increasingly involved. What a contrast to the beginning days of the church! Not only is the work of the church complicated with the "many things"; so is the life of the individual too involved.

I submit three very simple, refreshing texts. In these are found no involved theology, nothing hard to understand, just basic truth regarding successful Christian living. They come to us from the heart of the psalmist, from the teaching of the Lord Jesus, and from the passion of the apostle—and the message is really one.

Jesus could say "My yoke is easy, and my burden is light," because of the one purpose of His life. He said to His disciples at the well of Sychar: "My meat is to do the will of him that sent me, and to finish his work" (John 4:34). This was more important to Him than what we call the necessities of life, more important even than the food and drink that they were offering Him. Jesus quoted when He was tempted by Satan: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). To do the will of God and to finish the work of God was His purpose. And Jesus would have us know that that is not as hard as we may think. A single purpose

is never as hard as a divided one. "My yoke is easy," said Jesus, "and my burden is light." It is always the mixed motive that makes life difficult.

Psalm 27 is a beautiful psalm. Doubtless David was encouraging himself as he composed it. He could well have had many fears. He could have been disturbed over his many enemies. They were planning to overthrow him and "eat him up." They were encamping round about him, preparing for war. He realized that the secret of his salvation, his security and victory, was not so much through combat with the enemy as in his relation to God!

And the church could well learn from David. Too many times we try to plan against the inroads of the enemy. The secret of our victory is always found in our relation to God. The church, as well as the individual, needs to be sure it is in the will of God and in touch with God, with the anointing of the Holy Ghost upon its every endeavor.

David says, "In this will I be confident." And I believe he refers to verse 4: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." To sum it up, his desire was to dwell consistently, behold constantly and inquire continually. The one requirement for success and victory is found in abiding, constantly abiding, in Christ.



*Mr. Spier is an evangelist of The Christian and Missionary Alliance, with his headquarters in Atlanta, Ga.*

In our second text we are taken to Bethany. Jesus was received into Martha's house. She was the aggressive one, the active one. It was "her" house and she ran things. The failure of the church comes too often from putting this type of person into office instead of the one that spends time sitting at the feet of Jesus. Things were going at top speed when Jesus arrived, and Martha was anxious to make quite an impression before her honored Guest. But she could not arouse enthusiasm in Mary. Mary wasn't impressed with the activities; she was captivated by the presence of Jesus.

Martha resented Mary's not going along with her program. Mary was not "practical" enough. Finally Martha went directly to Jesus about the matter, hoping for His approval. "Don't You even care about all I'm doing? Why don't You say something to Mary about helping me?" She was having a hard time with her program and she tried to get Jesus to bless it. She was rebuked by the Master: "Martha, Martha, thou art careful and troubled about many things: *but one thing is needful*: and Mary hath chosen that good part, which shall not be taken away from her" (Luke 10:41, 42).

We all know something about the pressure of activities that keep us from Jesus' feet. Sometimes we are not understood by our brethren when we refuse to be overloaded with responsibility and activities. But most of us, Christian workers and church leaders, know little of this all-important thing! We have active churches and lively programs, but how few times do we cancel all the



activities and just wait before the Lord? This is the one all-important, needful thing. It is the "good part," and from the person with purpose of heart it "shall not be taken away."

The life of Paul was filled with busy activity, but the secret of his success lies in the fact that he had spent much time with the Lord before he even began his public ministry. He definitely had one purpose in his Christian life and ministry. There were many things that Paul did not understand concerning the love of God toward him and the purpose of God for him, but, knowing that all the fullness of the Godhead is found in Jesus Christ (Col. 2:9), Paul had one passion—Christ! He sums it up in the third chapter of Philippians: "That I may win Christ . . . that I may . . . be found in him . . . that I may know him!" (vv. 8-10). His ambition included knowing the "power of his resurrection, . . . the fellowship of his sufferings" and "being made conformable unto his death."

"This one thing I do," said the apostle. His one goal, his one aim—"the prize of the high calling of God in Christ Jesus"! He wanted fellowship with Christ to the fullest degree that he might attain to the height of His glory!

Today we have an intellectual

Christianity that is made up of complicated doctrinal teaching. We have our forms of systematic theology. But we learn only "about" Christ. Paul did not say he wished to know more "about" Christ; he desired to know *Him*! According to the second chapter of Philippians the Lord Jesus gained His exalted position by successive steps downward in humility and suffering. To know Christ and to attain unto His exalted place we must go by the way of the cross.

To the church today the cross is but an emblem—we have forgotten the "suffering and shame." It costs to "know" Christ, and this Paul fully realized. He wrote to the Philippians: "Christ shall be magnified in my body, whether it be by life, or by death." How different he was from the Christians we have in the average evangelical church today. If service requires suffering or inconvenience, we are not interested. If the cross of Christ is to lead onward, as we sing, there must be individuals that are willing to be crucified, who are willing to pay the price of knowing Christ.

Combining our three texts, we have a splendid motto: "*One thing have I desired. . . . But one thing is needful. . . . This one thing I do.*"

To dwell with Christ, to worship at His feet, to triumph with Him in His eternal glory!

With the world and fleshly service it is "many things," divided interests, dissipation of strength. In

the will of God it is one thing—simplicity, concentration of time and effort. It doesn't mean that we won't be able to do many things if we observe the one needful thing; it will keep us from being "careful" and "cumbered." It will lift us from the drive and pressure. We shall arise no longer in the morning all aflutter, stewing and fretting about all we have to do. We shall remember the one needful thing. We shall take time to wait upon God, to sit at His feet, listen to His Word as Mary did—then go out to face the day.

We worry about so many things, family problems, church difficulties, the future of our health, world conditions. But one thing is needful. Keep in tune with God and in touch with God. Keep your eyes on Jesus. Dwell in Him. Behold Him constantly. Inquire of Him continually. Be found in Christ. Follow on to know Him.

Bow in deep humility at His feet. We cannot please everyone, but let us be sure that we please Him. We cannot do everything we are asked to do or coöperate with every program found within and about the church, but we can and must do everything He would have us do.

That is the one needful thing. That is the Christian's single simple objective—Jesus Christ and Him alone. "One thing have I desired—but one thing is needful—this one thing I do." ♦ ♦ ♦

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## the Alliance Witness

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## THE 1960 GENERAL COUNCIL

The 1960 General Council will be held in the "City of Roses," Portland, Oregon. The dates are May 11 to 16.

Speaker on the opening night will be the Honorable Mark Hatfield, governor of Oregon. Other guest speakers are Dr. Edison Habegger, president of Cascade College, and Dr. Robert A. Cook, vice-president of Scripture Press. Dr. Habegger will address the Council on Thursday and Friday afternoons at four o'clock. Dr. Cook will speak Saturday and Sunday evenings at half past seven. All services are being held in the Civic Auditorium, and the public is invited to attend.

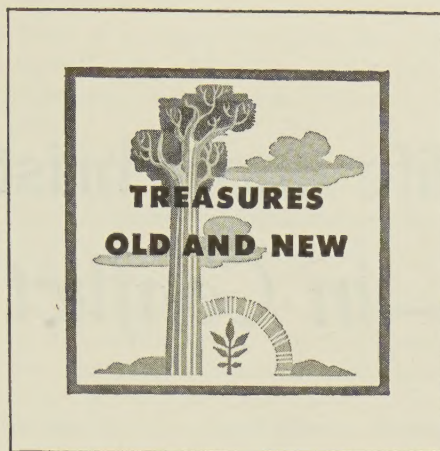
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sent to all church official workers through the district offices. Request for reservation of accommodation should be addressed to Dr. J. T. Zamrazil, 1814 N.E. 39th Avenue, Portland 12, Oregon.

Situated at the confluence of the Willamette and Columbia rivers, Portland is located in one of the most productive horticultural areas in the world. It is a city of world-famous gardens and parks, and is surrounded by forests—a fourth of the nation's timber. Snow-crowned Mount Hood, 11,245 feet high, can be seen from the city. Portland is also a center of commerce and industry, sending products to all parts of the world.

THE ALLIANCE WITNESS





# Jesus Christ the Pattern

By JEAN NICOLAS GROU

THE incarnation of the Word is without doubt the greatest mystery that God has brought forth or that He can bring forth. No other work can come near it.

But in raising, in the Person of Jesus Christ, a man to the highest and most intimate union with the divinity, what object had God in view? That of being loved as God deserves to be loved; otherwise He would not have been so loved, except by a God-Man.

Any creature, however perfect he may be, to whatever degree of grace he has attained, is not capable of loving God with a love of which He is really worthy. To love Him thus is to love Him without bounds; to love Him with a love which is incapable of increase, both in its quality and its degree.

Such was the love of Jesus Christ. By the hypostatical union this love was infused into Him in all its plenitude. He exercised it even on earth, and He will exercise it forever in heaven, according to the measure of this fullness: so that the reunion of all the degrees of love, distributed among all created beings, is in no way to be compared to the immensity of love that dwells in the heart of Jesus.

Judge, therefore, by this how glorious to God are the design and the execution of the incarnation, be-

cause from it comes to Him a love stupendous, above all, that none other can equal.

Let us look at the effects that this hypostatical union produced in the soul of Jesus Christ.

Firstly, His understanding was enriched by the most sublime, the most extended, the most enlightened knowledge of the divinity, of His infinite perfections, of all the reasons and arguments for loving Him. He knew, therefore, in a way superior to any other intelligence, and inferior only to that of the Father, His infinite loveliness.

Secondly, knowledge being the foundation of love, His heart loved God as much as His mind acknowledged Him to be lovable.

All is said in saying this. But who can understand it? To try and explain the depths and purity of love is to torment ourselves in vain. No thought, no expression, no sentiment can arrive at it. We must believe, be silent and adore.

Thirdly, the gift and the dedication which Jesus Christ made of all His being to God has answered to this knowledge and to this love. That is to say, that this offering of Himself was as willing, as entire, as irrevocable, as perfect in its every aspect, as it could be made by the God-Man.

His mind showed it to Him as the

indispensable homage due to the supreme dominion of God. His heart, all burning with love, saw but this means of testifying to Him those feelings which were excited in Him by the sight of His supreme loveliness, and the unlimited gratitude which His gifts deserved.

And His will—entirely free—gave up all its affection and devotion, without reserve, to the good pleasure of God, who was known to Him. To know God, to love Him, to give Himself to Him, these three acts followed each other without interruption, and He showed them forth from the moment of His conception in the womb of Mary.

Jesus Christ has been made our chief and our pattern. He came to teach us by His example how God deserves to be loved, and how He wills to be loved by us.

He did not thus love God in His own name alone, but in ours. He fulfilled this first and greatest obligation first for Himself, and afterwards for all human nature; and we cannot fulfill it, except by Him, with Him and in imitating Him as nearly as possible.

Also it is the intention of God, in the first place, that we should, as Christians, have a share in the divine service and the love which He implanted in Jesus Christ; and, in the

(Continued on page 19)



# Self-life and Christ-life —in Conflict

*Every true believer longs to glorify God . . . to rise above the frictions and spiritual frustrations of life. . . . Yet often he is defeated—without even knowing why. A veteran missionary (over thirty years with TEAM in Colombia) tells how God dealt with him. . . . His testimony may contain just the message you need.*

By REV. OLAV EIKLAND

A MOST fascinating Bible picture I often looked at in my childhood was the scene depicting Jacob wrestling with an angel. "Why," I thought, "did a man dare to fight against such a superior force—and how could he?"

As I grew older my father attempted to clarify the mystery of that wrestling by saying that he himself had fought the "Jacob struggle," and it resulted in a deeper life and walk with God. I was, perhaps, seven years old at that time, but I noticed a change had come over Dad. Formerly when conducting family devotions he used to read some family book of sermons, closing with the Lord's Prayer. Now he read from the Bible, praying in his own words. He started visitation evangelism in the homes of our neighborhood and took part in public testimony meetings.

In public school I was taught to repeat, by memory, from the Lutheran Catechism: ". . . the old Adam in us shall daily drown in repentance and contrition and die to sin and evil lusts . . . while a new man be put on who shall live before God in justice and righteousness . . ." As the schoolteacher explained this part of our Christian doctrine I began to understand that God is always in conflict with our unregenerate self. Childhood, youth, manhood and old age are rounds (periods in life) in which God is wrestling with the descendant within us who in Paradise was disobedient to His law.

Before leaving my native Norway for America, at the age of twenty, I had raised my Bethel stone in acceptance of Christ as my Saviour-Shepherd. It was as a real Christian I set out for the New World across the Atlantic.

That year (1913) I felt a call to dedicate my life for Christian service. Accordingly I entered a Bible institute in Minnesota where my new life was fed with the finest of the wheat the Bible contained. From here my restless mind, bent toward a wider field of knowledge, led me to enter a seminary where radical liberalism was taught. Human philosophy instead of God's Word was expounded, and mysticism instead of the deep things of God. A theologian was being formed within me, but he was not the man who in the Bible institute had rejoiced in God's revealed truth. He was a speculative, questioning, doubting mind, willing to follow the erring star Lucifer—the false morning star who broke away from the orbit of God's law and revelation.

Here we have the creation, or birth, of the old man. When Adam listened to, and believed in, Satan's word, "Yea, hath God said, . . . ? . . . Ye shall not surely die," he gave birth to the "old man." The "new man" is "born . . . not of corruptible seed, but of incorruptible, by the word of God."

In the mental conflict which threw my student life into a turmoil in

those seminary years I began to make a theology of my own, one which could satisfy both the old and the new man. This was before Neo-orthodoxy came to America, so I had to formulate my own new theology. Surprisingly it was not rejected by the radical president of the seminary, for when he asked the students to prepare for class discussion a thesis on "How Christ Saves from Sin" he chose my thesis for reading, saying that he agreed with the central thought I had expounded.

God has His own way to subdue old Adamic pride. I was sent out to try how much success I might have in pastoral work. Failure was the result in every place. I seriously contemplated giving up my Christian ministry.

If I were asked how God saved my life for His service I can tell it by letting Psalm 42 speak through me: "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Although I had received, intermittently, a refreshing taste of the water brooks of eternal life, I felt something more was needed. My soul, like a dry river bed, clamored for infilling of the waters of life in depth as well as in breadth, length and height (Eph. 3:18). "Deep calleth unto deep." And it came to me one day when I was alone in my church in Oakland, California (March 19, 1919). There my deepest longings and highest aspirations were satisfied as I be-



came engulfed in the ocean of His grace.

It came to me as I opened the dam which self, sin and doubt had formed, obstructing the flow of His sanctifying grace. The "waves and billows" which in that hour went "over me" became more than a spiritual bath; it was a cleansing from carnal desires and erroneous thought.

The nurture of man's new life in Christ is dependent on heaven's rain, making barren hearts receptive to the seed of life. These living waters are always pressing inward and downward in our life in refreshing and purifying strength. Sometimes, if dams of resistance hinder the spontaneous flow of grace, cataclysmic changes will occur when we permit the divine pressure to open them—an experience which Christians call by different terms: "sanctification," "the second blessing," "the baptism of the Spirit" and so forth.

One who can testify to such an experience will find that he has obtained a deeper realization of God's power and presence within—like a river flowing more peacefully on a broad plain, becoming fruitful "like a tree planted by the rivers of water." But there are dangers: these waters may disappear in the sands of the world's desert, in our carnal nature.

The result of my own experience, related above, gave me a deepening sense of God's presence, a higher aim to serve Him more fully and a broader vision of the world's need of the gospel. A year afterward I was in South America as a missionary.

In any sphere of Christian service "every man's work shall be made manifest: . . . what sort it is," and so will be the character of the man performing the work. Our attitude to and our way of overcoming difficulties and troubles will generally demonstrate whether our old Jacob has been scheming to overcome them or whether God, through the new man, has triumphed by His grace. How often we lay the blame of difficulties and problems confronting us on our fellow workers, on church board members or committee members, without searching our own souls for blame. Abraham Lincoln spoke a great truth when, on a lonely, narrow path in the woods, he clashed

against a man who came running from the opposite direction and cursed him. Blandly Lincoln said, "He who troubles you is inside of you."

How much of self-will was manifest in the work I have performed, both as pastor at home and missionary on the foreign field, need not be told, and much of it is forgotten. In my early missionary life I recall how a fellow missionary and I planned to pioneer together in the field, but, as in the case of Paul and Barnabas, "contention" caused us to part "asunder one from the other." God, however, overruled the bad results of this encounter of old Adam, making us depart to open two pioneer fields instead of one. (This was before TEAM had any field organization.)

Another time my Adamic, "holy" zeal for the truth made me go to the home of a Roman Catholic priest. After having obtained evidence that he had told a lie about a man's testi-



### Let Yourself Alone

*Vain and fruitless is the struggle  
Self to sanctify;  
God alone can cleanse and keep you,  
Wherefore should you try?  
Oh, the needless cares and conflicts  
You had never known,  
If you'd learned the simple lesson,—  
Let yourself alone.*

*Let your eyes keep looking upward;  
Cease to look within;  
All your introspection cannot  
Cleanse a single sin.  
You will find your best self-effort  
Vain, and worse than vain,  
As the touch of soiled fingers  
Only leaves a stain.*

*Leave your rights and reputation  
In the Master's hand.  
What though men misunderstand you,  
Jesus understands;  
He can shield and vindicate you,  
Right your every wrong,  
Turn the hate of men and devils  
Into joy and song.*

*It is life you need, not labor—  
Life that springs from Him;  
If you'd have your cup run over,  
Fill it to the brim.  
All the springs of power and blessing  
Flow from yonder throne;  
If you'd have them fill and flood you,  
Let yourself alone.*

—A. B. SIMPSON.

mony on his deathbed, I was imprudent enough to tell him I could oblige him to appear before the court, making him swear to the truth of his statement. He retaliated by saying to his people from the pulpit the next Sunday that the Protestant minister in town had come to insult him.

The color of a man's skin is in no way related to his Adamic nature, but his feeling within toward one of another color than his own is. The important question is not how near a colored person may come to a white person—in school, bus, or community, but rather how much room for good will toward men a man has in his heart.

To be able to submerge our old race-conscious, nationalistic idiosyncratic Adam in crucifixion and burial with Christ, and to have resurrected within us the Redeemer's love to all men is a must for the foreign missionary as well as for the Christian in the homeland. The race problem in America cannot be solved by laws of integration or segregation, especially in the land of the free. "For freedom has its own eternal law, and in storm and calm alike fulfills its own unerring will." How far I myself had attained racial integration in my own heart I was pleased to note last year when, in Brooklyn, after having had a visit from a Negro Christian stranger, he kissed my cheek on his departure.

Conflict between old Adam and the new creature in Christ not only hinders Christian growth but breaks down one's nervous system as well. For nothing so weakens a man physically, mentally and spiritually as to have his heart become a battleground between God and Satan. Once, while in Christian work here in the United States I got into conflict by letter with a Christian leader. It brought me to the verge of a nervous collapse. Examining myself as to personal guilt in the quarrel I found no reason to apologize, but righteous anger burned within, taking away inner peace and love. At last I realized that old Adam had again appeared within—in the disguised role of resentful indignation.

Sorrow, sickness and death in the family can be God's pruning knife, or surgical instrument, for that delicate operation of separating the old



man from the new. When with Rachel, my wife, I stood at the grave-side of our first-born (we were then new missionaries on a foreign field hundred of miles from the consoling presence of fellow missionaries) we tasted the same sentiment old Jacob felt when he saw the blood-covered coat of Joseph. When that same experience came to us five years later in the death of our second son the same query of "Why?" arose in our hearts. We found, however, that in our tears of sorrow the old man drowned and the new man grew. The tear-moistened ground became a fertile field for a fellowship of suffering, producing more of the fruit of the Spirit which was ripener and more tasteful.

In the trial Job passed through it seems that it was not the loss of property or his family which knocked from under him the prop of self-righteousness, but rather his physical illness. When twenty-seven years ago I found myself in the valley of the shadow, suffering what the doctor called "an incurable ailment," I received this promise from the Lord: "This sickness is not unto death, but for the glory of God." Lifted up by His healing hand from that deep valley I was brought up on a higher plane of outlook upon life, being more detached from bodily inclinations, dependency and welfare.

There is a sentiment deeply rooted in our old ego—*fear*. It is the great roadblock to progress for the new man leading toward victory, holiness and usefulness in God's service. I felt the sting of that old Adam complex when, in company with a fellow missionary, I was on an evangelistic trip to Colombia from our mission station in Venezuela. As we approached the border we met some Venezuelan acquaintances who were returning from Colombia, and when they heard that we planned to hold gospel meetings in Santander's provincial capital Cúcuta, they assured us, "You will never come back alive!"

That was the beginning of a real struggle with the spirit of fear, which may be called sentiment of self-preservation but which is the clamor of the world: "Save thyself. Look out for Number One." During my missionary labor in Colombia I frequently encountered assassins, be-

ginning with individuals, such as the one who in 1923 invaded our home armed with a revolver, and increasing as the years went by to groups of two or three, until at last, in 1949, a truckful of fanatics arrived on our station, shooting many bullets through windows and doors in the hope that some of them might reach their intended target. Our lives were preserved in an upper room which we had built some years earlier. There the blessed experience came to us that "God is our refuge and strength, a very present help in trouble."

On the world-wide battlefronts of the Christian church, at home and on the foreign field, Christian soldiers in increasing numbers become casualties to the constant attacks of the opposing forces, "the spiritual hosts of wickedness in the heavenly places" (ASV). Perhaps many of the nervous ailments experienced by Christians today, often with psychosomatic symptoms, are caused by the fiery or poisoned darts of the wicked one. For his target is not only a Christian's soul but also his body. And old Adamic fears become the open door for exposure of our lives



### Quotes from Our Contemporaries

"Strenuous Praying" is the subject of an editorial in *The Millions* by J. OSWALD SANDERS:

*"Intercession is no dreamy reverie accompanied by a warm glow of pleasing emotion. Rather it is depicted as wrestling, agonizing. . . . True intercession is costly. Our Lord first gave Himself, and then made intercession for His murderers. . . . Have we given ourselves and all we can for those for whom we intercede, or are our prayers costless and crossless?"*

Such words as these from ERNEST G. RUDMAN in *The Life of Faith* are needful in our day:

*"Does your business, your hobby, even your home, monopolize your time, so that there is no serious consideration for the things of God? Then learn that at any moment the hand of God may touch your shoulder, and you will leave everything behind. To what will you look forward?"*

toward those infernal darts aflame with hell's fire.

When the new man in Christ has learned to arm himself with the shield of faith he will be safe from those "fiery darts of the evil one." Old Jacob triumphed over that spirit of fear when he ceased scheming his own deliverance (Gen. 32:13-20) and threw himself entirely on God's mercy and help, letting go and letting God undertake for him. At Jab-bok Jacob felt the resurging of the new man within him which God called "Israel," the "prince" who was to have "power with God and with men" (Gen. 32:28).

This is what I have learned to be the Biblical and experimental formula for dealing with the greatest problem in our Christian life—how to combat and win the victory over the man of sin within us:

1. Commitment of my mind to God, "bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:5). This is the deeper life in God mentally in a true grasp of doctrinal truth.

2. Acquiescence to God's will, dethroning my ego from its dictatorship within, letting God occupy that mainspring of life which motivates all our actions. To reach that sanctum within I have learned that we must permit Him to knock down barriers—positions, possessions, dear ones, physical health.

3. Abiding in God's "high tower" (2 Sam. 22:3), where I am shielded from invasion of the enemy and protected from the fiery darts of the wicked hosts of darkness without; taking on the full armor of God (Eph. 6:12-17), and thus daring to face the enemy in a world of action and conflict with "the sword of the Spirit."

This I believe to be the ideal Christian life—the victorious one, the deeper life in His Spirit. For in that spiritual citadel of the soul old Adam has nothing to say: he is a *captive*.

My present status in this life—past achievement, present state and future prospect—is summed up in Paul's statement: "Not that I have already obtained this, or already have been made perfect, but I press on hoping that I may lay hold of that for which Christ Jesus has laid hold of me" (Phil. 3:12, New American Catholic Edition).





DAVID R. ENLOW, Reporter

## AT HOME

**CMS purchases building:** The Christian Medical Society has purchased a two-story building at 1122 Westgate, Oak Park, Ill., announces Executive Director Raymond Knighton. The new building, valued at \$80,000, will house the offices now located at 127 South Wacker Drive, Chicago, and serve as a warehouse for the great quantity of drugs distributed by CMS. During 1959, Knighton said, approximately \$500,000 in drugs was given to the world missionary medicine enterprise. Dr. Ralph Block-sma, of Grand Rapids, Mich., is CMS president.

**Record budget for ULCA American missions:** At its quarterly meeting in Atlantic City, N. J., the Board of American Missions of the United Lutheran Church in America adopted a record budget of \$4,315,000. The appropriation will help support 700 ULCA mission congregations in the United States, Canada, Puerto Rico and the Virgin Islands.

**Baptists slate goal: church each day:** It's a worthy goal that the Conservative Baptist Association of America has set for itself: the establishment of a new church every day. Speaking at the dedication of a new building in Kansas City, Mo., Dr. Myron Cedarholm, of Chicago, pointed out that his denomination is at present establishing a new church every thirty-six hours.

**Nazarene giving reaches record high:** Per capita giving in the Church of the Nazarene was \$135.51 in 1959—an increase of \$2.46 over the previous year and a new denominational record. Total denominational giving for all purposes reached \$42,183,554, which was an increase of about two million dollars.

**Christian station seeks construction permit:** A radio broadcasting company listing Dr. Billy Graham as president has filed an application with the Federal Communications Commission for a standard radio broadcasting station of 10,000 watts power in Black Mountain, N. C. The Blue Ridge Broadcasting Company filed the application for a commercial station to operate on a frequency of 1010 kilocycles. In addition to Dr. Graham, officers of the corporation include Dr. L. Nelson Bell, the evangelist's father-in-law; George Wilson, of Minneapolis, Minn., and Harold E. Finch, Black Mountain attorney. The company lists a capitalization of \$40,000.

**Taylor plans fourth Pastors' Conference:** Taylor University's fourth annual Pastors' Conference will be held February 4 on campus. The Thaddeus C. Reade lecturer this year is Dr. A. W. Tozer, who will speak on "The Art of Worship." The conference will also feature Dr. A. Dudley Ward to speak on "The Pastor and Social Concerns," Dr. Edward D. Simpson, on "The Pastor and Christian Education," and Rev. Eugene L. Kerstead on "The Pastor and Church Administration."

**Missionary service group celebrates anniversary:** "Data International," a missionary service organization offering assistance in nearly 700 technical specialties, celebrated its first anniversary December 5, 1959, in Palo Alto, Calif. "Data" now has seventy-five members.

## ABROAD

**Men for Missions plans second Haiti "invasion":** Men for Missions, Inc., the laymen's voice of the Oriental Missionary Society, has announced plans for a second "laymen's invasion" of the island of Haiti. Executive Secretary Larry Burr reports that in the aftermath of fall MFM banquets, many Canadian and United States businessmen are making adjustments in their businesses in order to give time to overseas evangelistic work.

**Macao crusade victories reported:** Evangelist David Morken conducted an evangelistic crusade in Macao (tiny Portuguese colony on the border of Communist China) during the last week of November, 1959, in which 634 people were led to a decision for Christ. Two hundred more were converted in special high school meetings. Of the decisions recorded, 30 per cent represented people without a church background or affiliation. The average nightly attendance was 25 per cent higher than the estimated number of Protestant Christians in Macao. The crowd reached 1,700 on youth night.

**Chinese churches support Bible distribution:** The Hong Kong Bible Society reports that since the war years the local Chinese churches have been taking a greater share in the responsibility for their work. Contributions from these groups, which consist of economically poor refugee Christians from China's mainland, have reached an all-time high. Over 20,000 Hong Kong dollars (\$3,500 US) has been raised for the Bible Society's work.

## THE PRESS

**LaSor named to editorial staff of *Revue de Qumran*:** Professor William Sanford LaSor, of Fuller Theological Seminary, Pasadena, Calif., has been asked to serve on the editorial board of *Revue de Qumran*, a quarterly periodical published in Paris. The publication is international, interfaith and polylingual and is devoted entirely to the discussion of the Dead Sea Scrolls.

**Christian journalism conference slated:** A Conference on Christian Journalism will be conducted at Grace College and Seminary, Winona Lake, Ind., February 4 and 5.



## THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

# How to Use the New Missionary Education Materials in Your Sunday School

For several months now you have been aware of the new program for missionary education. The material was introduced in the fall quarter with a survey of our world-wide missionary work and will cover all Alliance mission fields in a three-year cycle. We are anxious for every Alliance Sunday school to participate in the program. Are you using the materials in your Sunday school?

### WHAT MATERIALS ARE AVAILABLE?

"Focus on Missionary Education" is an insert in the teachers' quarterlies in both the Uniform and Whole Bible Graded Series, available from Christian Publications, Inc. This is a brief presentation of the field to be studied during the quarter. Suggestions are given for every department.

Needed supplementary helps are found in the "World Missions Folio," a quarterly packet containing a wealth of information on the field to be studied. It gives program and visual materials for children, youth and adults. The Folio contains background and research material as well as many practical helps, such as an index of articles and pictures on the field under consideration published in *THE ALLIANCE WITNESS*.

### HOW TO USE THE MATERIALS

1. You will need a missionary chairman who has vision, burden and know-how. At least once a quarter he will be given time in the Workers' Conference to stimulate interest in the program.

2. A missionary committee shares the responsibility of developing the program.

3. Each teacher should read and become familiar with the information in "Focus on Missionary Education" found in his quarterly.

4. Wherever possible each department superintendent (Primary and up) should have his copy of the Folio. Because it is necessary for the leader to "know more than he would teach," there is an abundance of material. Having introduced the field on Missionary Sunday, teachers and department superintendents should be prepared to carry the interest by a continued emphasis throughout the month. This may be ten minutes in pre-session, or it may be in prayer time or in a class meeting. It should not monopolize all the time but it should help each department to think and feel missions.

### HOW TO BEGIN

1. Send for your free copy of "World Missions Program." This can be used in an opening session to launch the missionary education program in your Sunday school. It can be used in the missionary convention or a Sunday evening service also.

2. Send for the October issue of "World Missions Folio." This contains the basic help necessary to make the program successful. In this Folio you will find departmental goals for missionary education and suggestions for your missionary committee.

3. Present your plan for missionary education in a Workers' Conference. Give to each worker copies of the goals as found in the Folio.

4. Instruct your Sunday school

secretary to order copies of the "World Missions Folio" with each order for Sunday school literature.\*

### HOW THE PLAN IS WORKING

*Portland, Ore.* "We are surely enjoying the missionary emphasis program started this last quarter. We are taking as many suggestions to use as we can and hope we all know so much more as we go along. We have films and slides all set up for the January quarter."

*Vermilion, Ohio.* "Long before now I intended to write to you expressing my sincere appreciation for all you have done in the tremendous undertaking of making the missionary education program a reality. This is something that has been needed for a long time, and I for one am thrilled with the plan and with the material that has been released thus far. I have been appointed by our church board to handle all missionary emphasis in our church and I have certainly made good use of your programs and ideas."

### Looking Ahead

January quarter—*Viet Nam.*

April quarter—*Thailand, Cambodia and Laos.*

July quarter—*Congo and Gabon.*

October quarter—*Sudan—Upper Volta, Ivory Coast, Republic of Guinea.*

### Memo to the Superintendent

January is *Spotcast* subscription month!

*Spotcast* is a six-page periodical planned for your Sunday school workers. Every staff member should have a copy in order to be informed on what other Alliance Sunday schools are doing and to be alerted to new plans and programs. There are ideas for each department in the section "Here's How and When," and answers to your questions in the column "We've Been Asked." It is punched for easy filing in a three-ring binder.

*Spotcast* is mailed quarterly. The subscription rates are: Single, 50 cents a year; club subscriptions (10 or more), 40 cents a year. Orders will be accepted by the national office, 260 W. 44th St., New York 36, New York.

\*Order from Christian Publications, Inc., Third and Reilly Streets, Harrisburg, Pa.—\$1.50 a quarter.

THE ALLIANCE WITNESS





Rev. Harold Street addressing the literature conference . . . displays attracted considerable interest between sessions

P. H. BARTEL

# A Literature Conference Spells Progress

By CLIFFORD M. WESTERGREN

THE effectiveness of the printed page as a means of spreading the gospel is an accepted fact. Wherever stalwart men have carried the message of Christ, literature has often been the means by which they cut a permanent highway of truth into the thick underbrush of spiritual darkness.

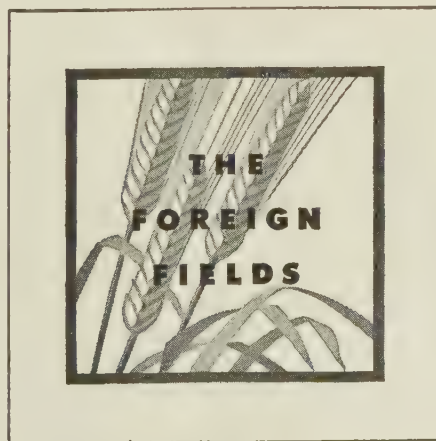
The recent Christian literature conference in Hong Kong emphasized this fact. About fifteen Christian publishing houses are located at this scenic oriental seaport. Some are missionary, some wholly Chinese; some large, some small; but they are all Christ-centered and embrace the essentials of the Christian faith. Their proximity and similarity of purpose made feasible their meeting together in a Christian literature conference.

The wheels of planning for the conference moved slowly. One Chinese Christian leader said, "The Chinese heart is too small to know how to coöperate with others." The vision of a few men led by Rev. Paul Bartel soon spread until even the most staunchly independent groups had joined hands toward a united effort. Committees were appointed and speakers chosen; advertising was prepared, the program was arranged and a brochure printed. Enthusiasm mounted higher as the day approached and everyone fulfilled his

responsibility faithfully. A fitting symbol of their oneness was the Dutch-treat dinner of the conference committee—seven Chinese and two missionaries. Honored guests at the meal, as well as for the conference, were Mr. and Mrs. Harold B. Street, representing Evangelical Literature Overseas. Between courses of Chinese food the primary aims of the conference were reiterated and



*Mr. and Mrs. Clifford Westergren, missionaries in charge of the printing work in Cambodia, were recently in Hong Kong for a brief vacation. They were able to time their visit to permit attending a conference on Christian literature. Observations of the conference and an appraisal of its worth make interesting reading.*



prayer was fervently offered, committing this first Hong Kong literature conference to the Lord.

Would the conference really accomplish anything? Would the people consider it worthwhile? Would this united effort bear fruit? Those whose vision had conceived this conference now asked themselves these questions. The answers to them I witnessed in person.

The attendance was above expectation. Well laid out displays of every type of Christian literature were unusually interesting. Of major significance was the fact that a greater part of the entire conference was under the leadership of capable, keen Chinese. By all visible signs, the conference was definitely worthwhile.

It encouraged acquaintance among persons engaged in publication. Until publisher "Jones" met publisher "Wu" they did not know each other. They may have lived no farther than a few blocks apart but it took such a conference to bring them together. I can still hear the familiar phrase, "So he is head of the ——— Publishers!" Such new fellowship can bring untold blessing and help to men and women engaged in the Lord's work.

The conference promoted coöperation among publishers. They realized



how much they could work together without loss of identity. The aim of the conference was not another merger. Every publisher there felt that his work had been raised up of God, and rightly so, but with the job before him so vast and resources so small, he also realized that a certain degree of coöperation is absolutely necessary. Several advantages of working together were presented clearly; for example: (1) It eliminates duplication of titles in a single language area. (2) It enables bookstores to enlarge their stock considerably, an important factor. (3) It enables publishers to learn more effective techniques from each other, and (4) it aids in standardizing prices and discount arrangements.

The conference educated the delegates without embarrassment. There was free exchange of ideas from many sources rather than teaching by a few. Discussions assured that no worthy point of view was neglected. As the lecturers presented

carefully prepared material, each man evaluated his own principles and practice in the light of newly acquired facts.

How amazed were many publishers upon hearing Mr. B. H. Gray present his excellent talk on "Principles of Production." They learned there was actually a better way of doing things than they were using. I understood clearly by means of a translator Princeton Hsu's "Survey of Present Needs in Chinese Christian Literature." It actually disturbed these Chinese brethren that they had done so little in such a long time. Furthermore, what had been accomplished was often of poor quality. Immediately suggestions were made as to the best way to meet these weaknesses.

On the closing day Mr. Ron B. Roberts shocked us by his frank statements on "hidden subsidies." He showed also how publishers actually are working against each other because of a large variation

in discounts. Each national and missionary received a good education on principles and weaknesses in our literature ministries.

The conference was inspiring to all publishers, writers, pastors and laymen. Some who attended had worked at producing literature a long time and some knew nothing about it. Whether a specialist of production or a layman, the stimulus to improve and move forward was forcefully presented. In a key message of the conference Rev. Andrew Song and layman-writer Timothy Yu teamed up to ably express the urgent need for Chinese writers.

The hearty response to Hong Kong's first Christian literature conference was indeed satisfying. Closer coöperation and fellowship were firmly established. This is an important steppingstone to more and better literature in the Chinese language. This same type of literature conference could be effective in other areas. ♦ ♦ ♦

## The Latin American Conference

TWO conferences with church leaders in Southeast Asia (Bangkok, 1955, and Saigon, 1958) proved to be of great value to the churches of that area. Not only did they help promote a spirit of oneness among the Christians of the different nations, but they sparked renewed zeal within each national church. A clearer understanding of Mission-Church relationship has come from these meetings. The dependency of earlier days is becoming a thing of the past. The younger churches are aspiring to assume greater responsibilities, not alone for their own needs but also for the needs of peoples to whom they may carry the gospel.

The Latin American Conference, being held this month, is patterned somewhat upon the earlier conferences in Asia. There are certain differences, however, some of which are a great advantage. A common language rules out the need of interpretation almost entirely. Travel restrictions are not as great an obstacle as those facing the delegates in some instances in Asia.

Churches of five nations are being

represented: Argentina, Colombia, Chile, Ecuador and Peru. Three delegates represent the churches in each country. Two of these are citizens of the country, the third a missionary.

In addition to the delegates, the conference has several guests from abroad. Rev. Florentino de Jesús, chairman of the Christian and Missionary Alliance Churches of the Philippines, addresses the conference on two occasions and has charge of two discussion periods. Rev. George S. Constance, who served many years as a missionary in Colombia, is general director of the conference. He is now area secretary for the work of the Society in South America, Africa and the Near East. Rev. Louis L. King, Foreign Secretary, also is a speaker. Special messages on the printing and distribution of Christian literature will be given by Messrs. Luis Dardo Bruchez and Robert M. Searing, Sr.

The primary purpose of the conference is to seek unification of the policies and procedures of our work in the five fields and to expound the

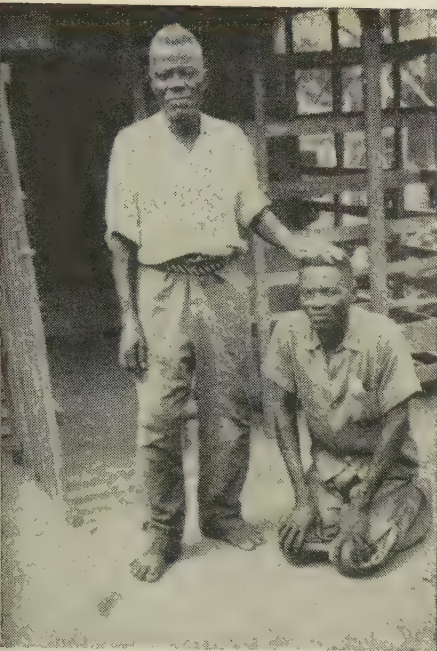
Society's policy on the indigenous church.

Items for discussion include evangelism, correspondence courses, radio, the interfield exchange of workers, Bible schools and the further training of nationals, and the work of the Society on other fields.

Special attention is being given to the study of the nature, the position and the importance of the church as revealed in the Scriptures. This includes such subjects as the self-supporting church; the scriptural basis for the Society's position; the attaining of self-support; self-support as it applies to villages and rural areas, and the responsibility for evangelism in the Indian areas and in the cities.

As the churches in South America catch the same vision for reaching men and women everywhere with the gospel, they share the same calling and are of one purpose with the churches which first sent missionaries to them. It is this vision upon which attention is being focused in the Latin American Conference.—C. E. N.





Gabriel Mabwaka, Ngunza apostle, and seeker

PROGRESS in Africa is often four steps forward and three backward. Recent events in the Belgian Congo point this up clearly. "Painted warriors . . . tribal warfare . . . human-eating 'Leopard-men' . . ." These are today's news flashes. They could just as well come from Livingstone's diary.

And the ebb and flow is not all in politics. The church also has her troubles. Her newest antagonist is her oldest: animism. This revival of witchcraft and spirit worship has sparked a pseudo-Christian movement called *Ngunza*. All five of the missions laboring in the area from Boma to Léopoldville have been hard-hit. In some areas whole churches are emptied.

What is the Ngunza creed? Their social gospel is nationalism. "*We will drive all whites into the ocean.*" Their Christ is a Congolese, Simoni Kimbangi, who lived a good life and died a Romanist. "*Jesus Christ is the white man's Saviour. Ours is Simoni Kimbangi, and he will soon rise from the dead and lead us to victory.*"

The predominant feature of the movement, however, is a grotesque mixture of age-old spirit worship and materialism—and the gospel. The witch doctor now has a suit and carries a mangled Bible.

Banza Mateke might be called the Jerusalem of the Ngunza people.

*Threatening the Church of Christ in Congo . . .*

## Remodeled Animism

*A mixture of spirit worship and materialism and the gospel—this is Satan's attempt to thwart the Church in Congo. The gates of hell shall not be victorious, said Christ, yet many individuals are being deceived by this anti-Christ movement.*

By REV. ROBERT L. NIKLAUS

It is seventy-five miles northeast of Matadi. Hundreds of enthusiasts converge on this village daily. They come to see and experience some of the much-touted miracles performed by a Ngunza preacher, Gabriel Mabwaka.

One recent visitor to this village was a keen, mature young Christian named Joseph Makoso. He went as an observer, not a pilgrim. The Christian and Missionary Alliance church elders sent him there to see what went on.

Here, in brief, is what Joseph saw at Banza Mateke and reported to the annual church conference:

"I arrived early, but already over 100 trucks were lined up along the road. Families had hired the trucks to carry them and their sick to Banza Mateke. Some had come hundreds of kilometers and paid much money. About 6,000 people were milling around. They had all come to see Gabriel Mabwaka. Since he sat on a chair which was on a table, he could be seen by all.

"The sick one stands before him on a small platform. Mabwaka questions him about his illness, his family and enemies. Then he puts his hand on the sick one's head and prays for his healing. 'In the name of the Father, and Simoni, and the Holy Ghost . . .'

"Mabwaka will not pray for a person unless all his family is present. 'You are sick,' he says, 'because someone is eating your soul.' He closely questions the family until he knows who is eating the sick one's

soul. Then he commands that one to confess his sin.

"If the accused one disagrees, they beat him until he confesses. He is then driven away in disgrace.

"One day a child was brought. Mabwaka accused the grandmother of eating the child's soul and making him sick. They smeared mud on her face and chased her away.

"I saw him pray for corpses. He said, 'Stand in the name of Simoni!' But nothing happened. After several days, the smell of death would become unbearable. The family would stop hoping and take the body away.

"I saw them bring a blind man. Four men held him while Mabwaka rubbed sand in his eyes. The blind one was then sent to wash in the river. But nothing happened. He went away even as he came—except that he felt much pain in his eyes.

"I saw them bring guns, machetes and trucks. They believe his prayers will make the spirits in those things be kind to their masters. Others brought water and dirt to be blessed so evil spirits would not hurt them.

"I sat at Banza Mateke from Friday to Sunday. I saw Gabriel Mabwaka pray for hundreds of crippled, sick and blind people. Not a single one was helped. No, nothing ever happened. And yet hundreds are coming every day to see this 'man of God' . . ."

The Christian and Missionary Alliance has passed the three-quarter-century mark in Congo. Is our work done? After reading the above, what do you think?

◆ ◆ ◆



## Guinea, West Africa

Beginning this year many of the Guinea churches must assume a greater part of the support of the African pastors and catechists if they are to attain the goal set by their leaders of complete self-support by January, 1962. Pray that all the churches may be able joyfully to work toward this goal. . . . On November 1 the new church in Kissidougou was dedicated to the Lord (7/29/59 issue). There has been good attendance since then. Pray that this new lighthouse may shed its rays into the heathen darkness of the Kissi tribe.

## Congo

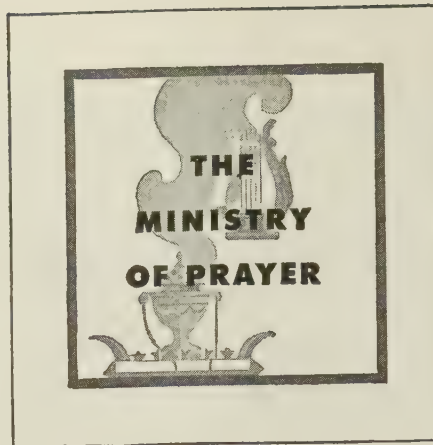
In September the national church assumed financial responsibility for most first-year teachers (10/21/59 issue). Some churches are carrying their share, some are not. Some teachers have not received anything. Understandably, they are restive. It is imperative that the whole church awake to this responsibility. . . . The Koko Sabu church people and pastor, Abeli Kionga, have made a strong appeal for prayer. Of their 350 church members, only a hundred remain. In the neighboring area of Tsinga Kienga, 70 remain of the 270 church members. The others? Swept up by the antiwhite, witchcraft-inspired Ngunza movement (see page 13). While the force of this false movement is ebbing in some areas, it continues unabated in others, especially in the Koko Sabu area, where witchcraft and fetishism still flourish.

## Tribes of Viet Nam

Another short term Bible school session is being held at Khe Sanh (*Kay Shun*) for the enthusiastic Bru believers (5/20/59 issue). Five have recently been baptized. Rev. and Mrs. George Irwin report that three Christian families in the village of Bo have burned their spirit altars as a testimony of their complete break with their former worship. Interest throughout the area of this tribal group, which extends up to the 17th parallel, has been growing, praise God. Pray that the young men receiving instruction in the short term Bible school will prove to be channels of blessing throughout that area.

## Laos

The 1959 twelfth month *That Luang* festival at Vientiane was held in an atmosphere of muted enthusiasm. Muted, because the revered king of Laos, Sisavang Vong, had just died after a reign of fifty-five years; enthusiastic, to welcome the new king, His Majesty Sri Savang Vatthana, only recently named Prince Regent by his ailing royal father. As crown prince he had regularly visited the C. & M. A. literature stand at the fair in former years. This year he came again, accompanied by the Queen as well as by his daughter, Princess Dara. Distribution and sales of Christian literature were gratifyingly high during the six nights of



the fair: a total of more than 30,000 pieces in nine different languages. Prayer is earnestly requested that this widely scattered seed may fall on good ground.

## Thailand

The missionary conference is convening at Khon Kaen January 20-29. The missionaries are looking to the Lord for revival. Pray that they all will meet Him and receive from Him special blessing and anointing for further missionary work. Pray, too, that all decisions of the conference may be according to the mind of the Lord so that there will be no hindrance to His working in 1960. . . . The Mission has been informed that they can no longer broadcast the gospel over local army and police radio stations. Pray that this door will open again soon.

## Colombia

God blessed in the short term Bible school session for Indian men in Ambachico (10/21/59 issue). The thirteen young men who attended manifested a good spirit and interest.

## Ecuador

The enrollment in the Indian schools is as follows this year: Dos Ríos, 127; Paño, 80; Chupienta, 50, and Agato, 43. Pray for all these Indian children and for the homes they represent. Pray also for the eight teachers responsible for them the major part of each day. . . . Pray that the mountain Indians will respond to the gospel. Years of work have brought little fruit. Pray for a real outpouring of God's Spirit on the Otavalan Indians.

## China-Hong Kong

The Chinese church leaders and a missionary are much burdened for the Sunday schools which have an enrollment of more than two thousand. A teacher-training course has been set up and classes have been begun with the goal of holding a series of classes in each church. An audio-visual library is being organized so that the churches may borrow materials for their schools. This library needs materials of all kinds for children's work. Churches in the

homeland that have material they no longer need are urged to send it to Mrs. A. G. Bollback, P.O. Box 5168, Kowloon, Hong Kong. Pray that the Sunday school workers will profit from the training and that all other efforts to promote the effectiveness of the Sunday schools will be blessed of God. . . . More than ten thousand Chinese throughout Southeast Asia are enrolled in the Bible correspondence course. Some new courses are being written and an increased enrollment is expected as a result of advertising. Pray that many will be brought to a saving faith in the Lord Jesus through their study of the Word. Pray, too, for those who correct the lessons and answer the students' questions, that they will have the necessary wisdom and spiritual insight. Pray for Paul Tse, who is in charge of this ministry.

## Arab Lands

Pray that those who sought Christ in the revival meetings this fall in Jordan and Syria will become fruitful members of the Church of Christ, "zealous of good works." . . . Continue to pray for the funds so very much needed for the church building at Damascus (6/17/59 issue) and for the buildings needed in Jordan. . . . Pray that the twenty believers baptized in 1959 will grow in the grace and in the knowledge of Christ, showing their faith by their good works.

## Philippine Islands

Mrs. R. E. Bressler was flown home in October on an emergency health furlough. Her condition has been diagnosed as acute nephritis. Praise God she is making a remarkable recovery. Pray for her complete deliverance and for their return to the field.

## Indonesia

Praise God that Mas Wiro, the chief in Long Le'es who formerly persecuted the Christians and hated the local pastor, has finally come to realize that he can't stop his people from believing on the Lord Jesus Christ. He has ceased trying to chase Christians from his village. Pray for a continuing work of the Holy Spirit in his heart. . . . Pray for the short term Bible school being carried on in the island of Timor. Twenty-one students are registered and are being prepared to serve the Lord as lay workers in new church groups.

## New Guinea

An outbreak of hostilities among the people in the Baliem Valley practically stops the work there. Pray that the move to God, now so great in the Ilaga Valley, will spread to the Baliem Valley, too. . . . Pray that the Lord will give the people a mind to work in the five areas where airstrips are being constructed. Once the strips are completed, the missionaries will be free for the much greater work of preaching the gospel.





JAMES B. HARR, Reporter

## To the Fields

Rev. and Mrs. O. Jay Abrams and children, Elizabeth, Stephen, James, Paul and Philip, sailed for the Philippine islands on January 5 for their second term of service in Cotabato Province.

Miss Elizabeth (Betty) M. Little, a member of the Alliance Chapel in



Betty Little  
New Guinea

Little served for a year and a half in the Kentucky Mountains.

## On Furlough

Rev. and Mrs. Gillette F. Vandegrift and daughters, Patricia and Mary, arrived in New York January 4, having completed their second term in India.

## The New Generation

To Mr. and Mrs. Thomas H. Stebbins, Viet Nam, a son, Jeffrey Paul, on December 6.

To Rev. and Mrs. Donald Trouten, Canadian Bible College, Regina, Sask., a son, Douglas James, on December 26.

To Rev. and Mrs. Eugene Kelly, on furlough from Colombia, a daughter, Marilyn Grace, on December 20.

To Mr. and Mrs. Harold D. Schlaegel, Salamanca, N. Y., a daughter, Kim Marie, on December 14.

To Mr. and Mrs. A. D. Gardner, Guinea, West Africa, a daughter, Janet Eileen, on January 4.

To Rev. and Mrs. J. Philip Sorensen, Glasgow, Mont., a son, Jeffrey Philip, on December 6.

## Mission Leaders on Deputation

Rev. George S. Constance, Area Secretary for Latin America, Africa and the Near East, left on January 1 for Latin America. En route to Huánuco, Peru,

Mr. Constance stopped in Cali, Colombia, where he conferred with workers concerning the publication work. In Ecuador he visited both Quito, Mission headquarters and site of the school for missionary children, and Guayaquil, location of the Bible school for nationals.

In Huánuco Mr. Constance directed the Latin American Conference (see page 12), at which all our South American fields were represented.

From here Mr. Constance will go to Africa, visiting our missions in the Republic of Guinea, the Sudan and Upper Volta, the Ivory Coast, Gabon and Congo. Before returning to the States about mid-March, Mr. Constance expects to visit our work in Jordan and, if possible, Israel. Prayer is earnestly requested that this visit to Israel will be possible.

Rev. Louis L. King, Foreign Secretary, left New York on January 8 to attend the Latin American Conference. Following this Mr. King planned to visit Chile and Argentina. He will then go to the tri-republic area (the border sections of Argentina, Paraguay and Brazil) and Brazil, where the establishing of Alliance missionary work is under consideration.

Before returning to New York about February 21, Mr. King will go to Amsterdam, Holland, to confer with leaders of the Alliance fellowship there.

## With the Lord

Rev. Haywood E. Oliver, pastor in Pittsburgh, Pa., went to be with the Lord on December 21. Born September 13, 1888, in North Carolina, he found the Lord in his early life and was a faithful servant from that time until his homegoing.

His pastoral ministry began in Pittsburgh in 1917, where he served the Hilltop Mission until 1935. In 1940 he became the pastor of the Peter Robin-

## WITNESS Index Available

Readers of THE ALLIANCE WITNESS who desire to keep a file of the magazine for reference will profit by the yearly index. Any reader who wishes to order the 1959 mimeographed index may do so by writing to THE ALLIANCE WITNESS, 260 West 44th St., New York 36, N. Y., before February 15. Cost: \$1.00.



son Memorial Tabernacle in Pittsburgh where he continued until his death. His was a quiet but deep and effective ministry which endeared him to his flock and to others who knew him and labored with him. His wife survives.

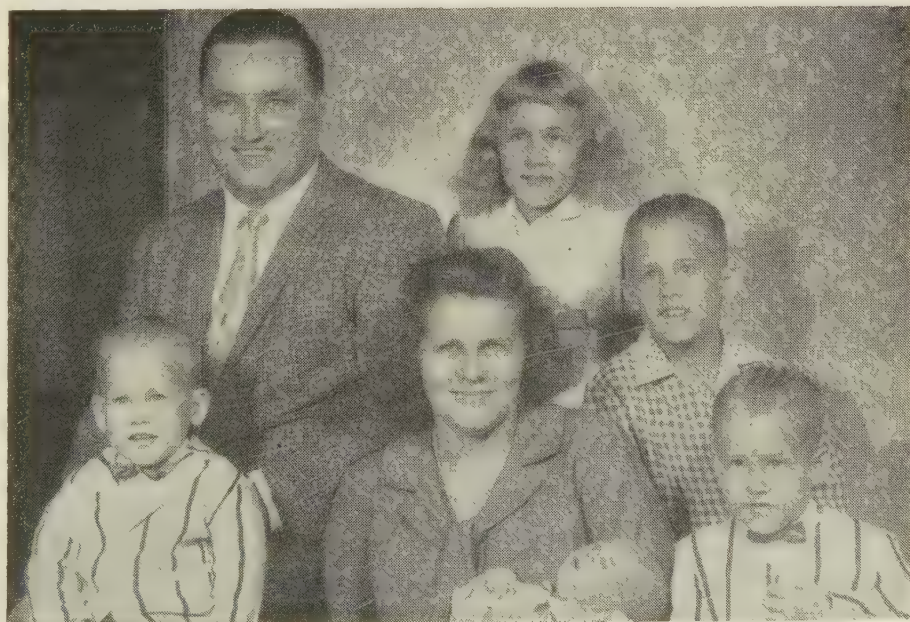
The funeral service was held December 26, 1959, in his own church. A number of his fellow pastors in the Pittsburgh area, as well as from Cleveland and other churches in Ohio, paid tribute to his life and ministry. Rev. H. J. Sutton and Rev. D. C. Kopp represented the Western Pennsylvania District. Burial was in the Allegheny Cemetery in Pittsburgh.

Mrs. Josephine Arikian, of Elmira, N. Y., went to be with the Lord on December 22 following a long illness. Converted from Roman Catholicism under the ministry of Rev. H. D. Stoddard, she had been a member of the Alliance church in Elmira for thirty-five years. She is survived by her husband, three daughters: Mrs. John Rudd, instructor at Canadian Bible College; Mrs. Lucille Penosian and Rose Marie, and a son, John, all of Elmira.

## Rev. H. P. Rankin Starts Seventh Year of Evangelism

Rev. Hamilton P. Rankin, national evangelist of The Christian and Missionary Alliance, recently finished his sixth year of evangelism and is solidly

Rev. and Mrs. O. Jay Abrams and family, Philippine Islands





scheduled for nearly half of 1960. In keeping with a recent policy change, Mr. Rankin is arranging his own services. During the first five months of 1960 he will minister in Puerto Rico (January) and then go to Orrville and Youngstown, Ohio, and Aliquippa and Pittsburgh, Pa., and Wilmington, Del. Turning west he will visit Louisville, Ky., and Mason City, Ia., and will head north and farther west to finish meet-

ings in Watertown, S. Dak., just in time to travel on to Portland, Ore., for the General Council (May 11-16).

Mr. Rankin indicated recently that pastors wishing to have him for services should address him at his home, 1106 Catalpa Lane, Orlando, Fla. Looking forward to the coming year's ministry, he said, "I covet the prayers of all who know how to get hold of God for the meetings."

### Third Alliance Church Organized in St. Louis Area

A third Alliance church was recently organized in Florissant, Mo., a community with a population of 4,000, just twelve miles from the heart of Greater St. Louis. The pastor of the new church, Rev. Roland Trivett, states that plans for a new building are already being processed. Mr. Trivett recently

(Continued on page 19)

## Till the Day Break

By A. W. TOZER



On Wednesday afternoon, December 30, I learned from a friend that Cecil Thomas had been trying to reach me by telephone. I immediately called his home. He wanted to tell me that he would be starting within a few days for the Philippine Islands. There with his wife he would preach the gospel to the tribespeople for a period of two years. This would be his last opportunity to talk to me before leaving the United States.

Mr. Thomas had been my superintendent for over sixteen years and had lived within two blocks of the church where I preached in Chicago. His family had attended the church and his children had been brought up in its fellowship. He and I had been as close as busy men can be. We had shared the same platform scores of times and had talked and laughed and prayed and worshiped together as Christian brethren and warm personal friends.

Now he wanted me to do him two favors. If we printed anything about his coming missionary journey would I please write the story personally? and if we ran his picture would I see that his wife's picture appeared with his? "I want Mama's picture to be alongside of mine," he said. I am glad now that I agreed to grant both requests.

Three days later, just after midnight, Sunday, January 3, while driving on the highway near Indianapolis, Ind., Mr. Thomas and his wife were instantly killed in a head-on collision with another car. Thus ended their missionary journey.

The story I write is different from the one he requested and sadly other than the one I wanted to write, but I am keeping my promise to my long-time friend and writing the story with the ending God has dictated. And who is to say that this is not the better story after all? The love of God guarantees that nothing really tragic can happen to any of His children. Whatever crazy sorrow says, no real evil can befall a good man or woman. All must be well



Rev. and Mrs. Cecil R. Thomas

with the righteous. The Eternal God has so ordered it.

Cecil Thomas was a man gifted above most others. He was a success in all that he attempted. As a pastor, evangelist, gospel singer and executive he was known and loved throughout Canada and the United States. His voice was that of the true basso with an emotional warmth that affected his hearers deeply. Had he chosen to enter the concert field instead of the work of the church he might easily have gained world-wide renown. He was that good.

It is all over now. Brother and Sister Thomas have served their generation by the will of God and fallen on sleep. God's will be done. We would not have it otherwise. Still I cannot help but mourn for my friend Thomas as Christ mourned at the grave of Lazarus, though I comfort myself with the knowledge that he and his wife shall someday sit down in the kingdom of God with Abraham and Isaac and Jacob, and with all who love our Lord in truth. Then I mean to hunt up my friend and remind him that I kept my promise to write his story and to put his picture in the paper along with that of his wife.

On this page the picture of Cecil Thomas appears with his beloved "Mama" beside him. In life they loved each other and in death they were not divided.

Cecil R. Thomas was born in Bellmore, Ind., on September 27, 1902. He attended schools in Indianapolis and was graduated in 1922 from the Metropolitan Conservatory of Music (affiliated with Butler University). For a time he continued in the conservatory as a member of the faculty, teaching piano.

In 1923 he entered the evangelistic ministry. Affiliating with The Christian and Missionary Alliance he continued in evangelism until 1939, when he became pastor of the Alliance church in Flint, Mich. Here he served until July, 1943, when he was appointed superintendent of the Western District. A year ago he announced to the district conference that at the conclusion of his term as superintendent, December 31, 1959, he expected to go to the Philippine Islands for an evangelistic and Bible teaching ministry which he felt was so greatly needed.

On Christmas Day in 1925 Mr. Thomas and Grace Ruth Fleming were united in marriage. Mrs. Thomas worked actively with her husband in the district as leader of the women's prayer bands.

They are survived by two daughters, Alice, of San Francisco, and Mary, of Chicago; and a son, Rev. A. Roy Thomas, missionary in the Philippines. In addition Mr. Thomas is survived by his mother, Mrs. Lillian M. Thomas, and a brother, Lyman, both of Indianapolis. Mrs. Thomas is survived by a sister, Mabel Fleming Brooks, a missionary to the Congo, Africa, and a brother, David, of Pomona, Calif.

The funeral service was held in Hope Church, Indianapolis, on January 6. Rev. W. A. Paul, secretary of the World-Wide Prayer and Missionary Union, was in charge. Also taking part were Rev. D. N. Clark, Dr. R. R. Brown, Rev. L. W. Pippert, who represented the Board of Managers, and Rev. H. E. Jueckstock, new superintendent of the Western District. Pastors of the district served as pall bearers.



## Sunday

JOSHUA 19:47-51 (verse 50).

Timnath-serah in Mount Ephraim means the city of the sun, and it speaks to us of the highest and best possibilities of our own Christian life. . . . There is no better way for us to glorify God than to be happy in Him, and rejoice before Him all our days. This will be a witness to the world that they cannot resist, and it will give a strength and energy to our own life and service which cannot be exaggerated. . . . Come up . . . dwell in the light of the Lord!—A. B. SIMPSON.

## Monday

MATTHEW 6:16-24 (verse 22).

Our Lord says that when a man looks at the sunshine it is not only his eye that is affected; his whole body is influenced by the light. His pulse is quickened, his blood is accelerated, his step is lightened, his arm is strengthened, his voice is vivified. Even so, Christ says that in the moral world everything depends on what a man looks at—his ideal. . . . What is your model of perfection, . . . your standard of excellence? Everything depends on that.—GEORGE MATHESON.

## Tuesday

SONG OF SOLOMON 1:1-6 (verse 4).

God has an *attractive virtue* which draws the soul more and more powerfully to Himself, and in attracting He purifies. Just as it is with a gross vapor exhaled by the sun, which, as it gradually ascends, is rarefied and rendered pure. The vapor, indeed, contributes to its ascent only by its passivity, but the soul coöperates freely and voluntarily.—MADAME GUYON.

## Wednesday

1 PETER 5 (verse 7).

*He careth with a love how strong and tender!*

*A love surpassing love of human friend;  
The fondest love which human heart can render*

*May change or cool and quickly have an end.*

*But there is One whose love can never alter,*

*Although He knows us as none else can know;*

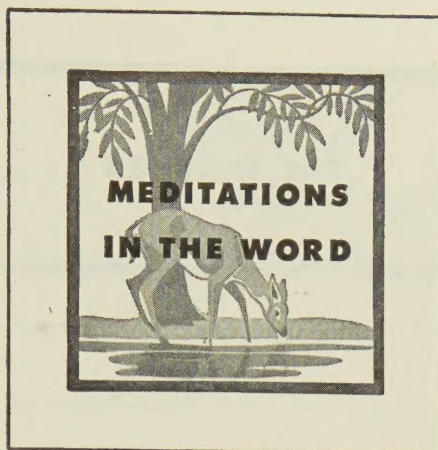
*And though our love for Him should change or falter,*

*His love will burn with just as warm a glow.* —FAIRELIE THORNTON.

## Thursday

MARK 16:9-20 (verses 17, 18).

It is important to observe that this rich cluster of miraculous promises all hangs by a single stem, faith. And this is not exclusive or esoteric faith. The same believing to which is attached the promise of salvation has joined to it also the promise of miraculous working. Nor is there any ground for limiting this promise to apostolic times and apostolic men, as has been so violently attempted. The links of the covenant are very securely forged.—A. J. GORDON.



Edited by EDITH M. BEYERLE

## Friday

2 KINGS 14:7-14 (verse 10).

"Let well enough alone, or elsel" could well be the modern phraseology of this text. Jehoash, king of Israel, was right when he surmised that success had gone to Amaziah's head. This is too often the case, even with God's "elect": *success spells defeat*. But it need not be so, for when one remembers that it is God who grants success it tends to humble acknowledgment of His favor.—PAMEIL.

## Saturday

LUKE 12:16-34 (verse 30b).

Days that seem dark require a profound philosophy of practical living in order to enable us to live through them joyfully. . . . Our spirit almost fails under the stress with which life is set about. But over against the accumulated problem stands the firm fact of God's inevitable care. Whatever interests us interests Him more. His care is not a varying quantity. He would care no more tenderly and faithfully for us on what we call bright days than on those we call dark.—PHILIP E. HOWARD.

## Sunday

PSALM 19 (verse 14).

Going through the Alps sometimes a whisper will bring down an avalanche, and the guide cautions everyone to silence. The air is so sensitive that the least vibration would loosen the rocks and glaciers and hurl destruction on the pathway. So as we go through life let us say, "I will keep my mouth with a bridle, while the wicked is before me. I was dumb with silence, I held my peace, even from good. . . . I said, I will take heed to my ways, that I sin not with my tongue."—A. B. SIMPSON.

## Monday

ROMANS 6:14-23 (verse 23b).

Merit is a work for the sake of which Christ gives rewards. But no such work is to be found, for Christ gives by promise. Just as if a prince should say to me, "Come to me in my castle, and I will give you a hundred florins." I do a work, certainly, in going to the castle, but the gift is not given me as a reward of my work in going,

but because the prince promised it to me.—MARTIN LUTHER.

## Tuesday

REVELATION 22:1-7 (verse 4).

To the believer who walks with God precious messages of comfort and inspiration are whispered by the Holy Spirit. The gloom of the pilgrim's pathway is not only lighted up by the Master's presence, but its solitude is broken by the sweet and cheering accents of His voice. Oftentimes as we plod along faithfully in the will of God He opens up our future before us until it becomes radiant with hope, fragrant in blessing, and fruitful in service.—GEORGE P. PARDINGTON.

## Wednesday

HEBREWS 11:8-19 (verse 10).

*For thee, O dear, dear country,  
Mine eyes their vigil keep;  
For very love beholding  
Thy holy name, they weep.*

*Upon the Rock of Ages  
They raise thy holy tower;  
Thine is the victor's laurel,  
And thine the golden dower.*

—BERNARD OF CLUNY.

## Thursday

MICAH 2:1-10 (verse 10a).

Are there times when the world threatens to become too much to us, the near hill-ocks of time to hide from us the more distant mountains of eternity, earth's tinsel to outshine heaven's gold? It is in God, in the light of His presence, as we press into that presence, that all things assume their due proportions, are seen in their true significance—the tinsel for tinsel, the gold for gold; that the hillocks subside, and the mountaintops reappear; that the shadows flee away, and the eternal substances remain.—RICHARD CHENEVIX TRENCH.

## Friday

1 SAMUEL 28:19-25 (verse 19).

The sad commentary on this failure of Saul to obey God was the fact that he did not suffer the consequences of his sin alone: he carried the entire nation with him into the judgment of God. And this is one of the unalterable laws of life. "None of us liveth to himself." Sin is far-reaching in its scope and effect. God expects His people today to hearken to His voice and do as He directs.—PAMEIL.

## Saturday

LUKE 6:20-30 (verse 28b).

I have seen three pious men injuriously treated. The first buried his sufferings in silence, through fear of the Divine Righteousness. The second rejoiced on his own account, hoping for the recompense of reward, but was afflicted for him that had done him wrong. The third, entirely forgetful of self, wept at the injury which his oppressor had inflicted upon himself by wrongdoing. Behold these three worthy champions on the lists of virtue! One compelled by fear, another stimulated by hope of reward, and a third inspired by perfect love.—ST. JOHN CLIMACHUS.

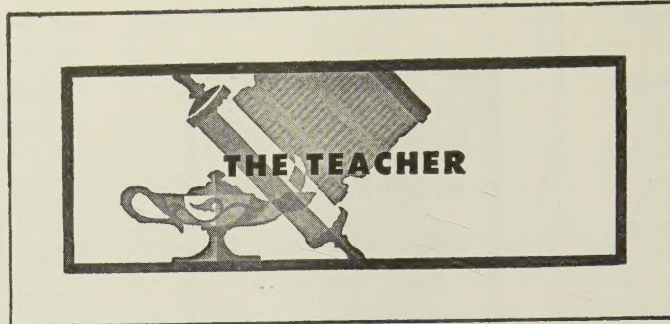


January 31, 1960

LESSON TEXT—  
Acts 17:10-12,  
22, 23, 29-34

GOLDEN TEXT—  
1 Thessalonians 2:12

DEVOTIONAL READING—  
Luke 8:4-15



By Harold J. Sutton

February 7, 1960

LESSON TEXT—  
Acts 18:1-11;  
1 Corinthians 2:1-5

GOLDEN TEXT—  
1 Corinthians 15:58

DEVOTIONAL READING—  
Psalm 57

## Responses to the Gospel

On his second missionary journey Paul was in Greece. Because of violent persecution he was forced to flee from Thessalonica and at the opening section of the lesson we find him among the Berean nobility.

### I. "MANY OF THEM BELIEVED" (Acts 17:10-12).

These people were open to light and their reception of truth was prompt and eager. Instead of wanting to speak for the Scriptures they allowed the Scriptures to speak to them. And they wanted to learn. "They . . . searched [examined]." Here is indicated a thorough examination, a judicial investigation, reminding one of the work of a civil engineer mapping out a newly explored coast line with triangulation of every inlet and bay. Knowledge must be first-hand. They "searched . . . daily."

### II. "SOME MOCKED" (Acts 17:22, 23, 29-34).

"While Paul waited" (v. 16). What one does when he is free to do as he pleases indexes his character. Athens, where Greek culture was at its best, or worst: how spend the time? Taking in the sights? Soaking up the culture? "His spirit was stirred . . . when he saw. . . . Therefore disputed [reasoned] he . . . and . . . preached . . . Jesus, and the resurrection" (vv. 16-18). The philosophic Epicureans and Stoics asked for a service; the literati were ready to listen.

1. *The Unity of God.* Paul said: (a) God made everything. Some said chance; others said intelligence. Paul said that God was the creator, who not only shaped and arranged matter; He made it. (b) God is everywhere. "He is Lord of heaven and earth" (v. 24). Athens was the home of thousands of gods plus the "Unknown God" (this for fear they had missed one). "God," cried the apostle, "is no fugitive needing shelter. He is everywhere." (c) God is independent of all things. "Neither . . . needed any thing" (v. 25). Paul's hearers thought it a great thing to give and do for their gods. The world-principle is to "give"; faith receives.

2. *The Unity of the Race.* (a) If God made everything: He made all men. "God . . . hath made of one blood" (v. 26). Greeks did not come from Grecian soil; God made them as He did all men. (b) If God is everywhere then "he be not far from every one of us" (v. 27). "He hath set eternity in their heart" (Eccl. 3:11 ASV). Men sense that God is near. (c) If God is independent of all then all are dependent upon Him. "In him we live, and move, and have our being" (v. 28). Providence and preservation are in His hands, not ours. He made the hands (v. 29).

3. *The Unity of Redemption.* "Now" (v. 30) marks a change in God's moral dealings with man. "Winked" means to "overlook." Before the manifestation of Christ, before the incarnation, man sought God; after the incarnation God seeks man. (a) "God . . . now commandeth all men every where to repent" (v. 30). (b) "He will judge the world." (c) "He hath given assurance unto all men" (v. 31). Here, on the sight of the world-famous court, Paul announced the last judgment. Mark the inclusiveness: "All men every where . . . the world . . . all men." Some derided: "mocked." Some delayed: "We will hear thee again." Some decided: "Certain . . . believed."

## Perseverance in Christian Work

Numbering some 400,000 and situated on an isthmus that joined the two great divisions of Greece, Corinth was to government and commerce what Athens was to learning and art. The city's wickedness was proverbial to the point that to "corinthianize" was to give one's self to the most reckless debauchery. "Such was the Augean stable which this Christian Hercules now addressed himself to purify" (Lewin).

### I. THE GOSPEL—*Evangelistic in Concept* (Acts 18:1-11).

After finding a place to live and a means of livelihood (vv. 2, 3), Paul found opportunity to preach. (1) *Human discouragement.* As the apostle "reasoned . . . and persuaded" (not "harangued") his hearers "opposed themselves, and blasphemed" (v. 6). The pivot of Paul's ministry swung from Jew to Gentile and he declared, "I will go unto the Gentiles." The path of the Christian worker is not all sweetness and light. Opposition and rejection come. All are not equally successful everywhere. Discouragements come. Be sure that motives are right and the life is clean; these will leave us stronger than before. (2) *Divine encouragement.* As Paul waited in the hospitable home of the new convert Justus, there came the word of the Lord; it always does. "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee." Paul needed this word. Natures that are capable of sublime inspirations are also victims of numbing despondencies. In the Presence there is provision and preservation. Set on us, they will; but in the setting there is to be no hurting. "I have much people in this city." There were Corinthians who could be reached. And for eighteen months Paul labored on.

### II. THE GOSPEL—*Evangelical in Content* (1 Cor. 2:1-5).

The apostle had recently come to Europe. Verse 3 describes his feeling. But he knew the gospel to be (1) *Divine in revelation.* Happy is the preacher who knows "the testimony [mystery] of God . . . Jesus Christ, and him crucified." The herald would assert, not argue. There were some things even Corinth did not know; such things are divinely revealed. (2) *Powerful in demonstration.* "Not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." "Demonstration" means making plain. If the preacher be not morally impotent or mentally impoverished, the human proclamation is backed by the Spirit's demonstration. Granting moral excellence and studious application, the Spirit's demonstration will give men to know that God has spoken. (3) *Stabilizing in application.* Mere "excellency of speech" (v. 1) or "enticing words" (v. 4) make converts that "stand in the wisdom of men" (v. 5). Preaching "in demonstration of the Spirit and of power" makes converts that "stand . . . in the power of God" (vv. 4, 5). Faith should stand, not struggle or shrink or shirk. Faith should stand *in power*, not in question or weakness or uncertainty. Faith should stand *in the power of God*, not "in the wisdom of men" (what So-and-So says) or in circumstances, favorable or otherwise. Does my faith "stand . . . in the power of God"? The test of the proclaimer is the proclamation. And the test of the proclamation is the quality of the converts. It is simply another way of saying that we produce our kind. Converts are what we are and what we make them.



## JESUS CHRIST THE PATTERN

(Continued from page 5)

second place, that we should make the same use that Jesus Christ did of the knowledge that we have of God, and of the habitual love spread abroad in our hearts by the Holy Spirit; that is to say, that we should make use of it as He did, to give ourselves to God, and to love Him with all our mind, with all our heart, with all our strength.

Again, the more nearly to imitate Jesus Christ, we should study His will with regard to His Father, referring all the features of His life to love, which was, indeed, the great moving spring of His conduct.

I have the happiness of belonging to Jesus Christ. I have more or less of a share in those supernatural lights which were revealed to Him concerning the Father, concerning the obligations and the motives for loving Him, and it behooves me to increase these lights by the study of the great truths of religion.

I have reason to hope also, if my conscience does not greatly reproach me on the subject, that I have within me the practice of love, and I know that it is given to us that works may follow it.

How have I acted upon this knowledge up to the present time? What progress have I made in divine love? And what resolutions do I wish to make for the future? ♦ ♦ ♦

## THE ALLIANCE FAMILY

(Continued from page 16)

initiated a Sunday morning broadcast known as "Melodies of Faith." The program, beamed over Station KWRE at 9:00 every Sunday, consists of hymns and a short Bible meditation. It can be heard, claims the pastor, in eastern and central Missouri, southern Iowa and northeastern Illinois.

Anxious to contact interested families in the area, Mr. Trivett states that he can be reached at 325 S. Marguerite St., St. Louis 35, Mo.

### Dr. Tingley Enters Full-time Evangelism

Dr. Glenn V. Tingley, thirty-one and a half years a pastor, is leaving the manse to enter what he calls "the field of world-wide evangelism." Known to many for his near record-breaking pastorate in Birmingham, Ala., where he spent twenty-eight and a half years, the Southern preacher turned Yankee will make his headquarters in Nyack, N. Y. He will move to the Hudson River community after terminating his

short three-year ministry in Rochester, N. Y.

Road maps, strange beds, airports and ports of embarkation will be nothing new to the sometimes absentee pastor. Dr. Tingley has already ministered in nineteen countries of Europe, Africa and Asia, and has conducted inter-denominational crusades in the West Indies. He made his nineteen-country jaunt in 1954, while still in Birmingham, and his West Indies trip in 1959, while serving as pastor in Rochester.

### Church Choir Sings "Messiah"

The choir of the Kensington Alliance Church, Buffalo, N. Y., presented Handel's "Messiah" on December 20. Mr. David T. Borst was the director and the pastor's wife, Mrs. Charles Droppa, was at the organ. Nearly 400 persons were present to hear this ambitious undertaking, Mr. Droppa reported. This is more than double the usual Sunday night congregation.

### Hymnals Desired

When the Alliance church in White Sulphur Springs, Mont., was organized in 1950 they were given a quantity of used hymnals. Vigorous use makes it necessary to replace them. The church would like to have *Hymns of the Chris-*

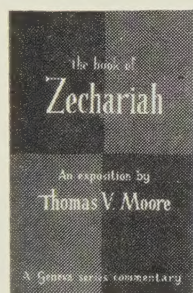
*tian Life* but is at present unable to buy new copies. If any church is about to replace their hymnals the church in White Sulphur Springs would appreciate having the used ones. Please write the pastor, Mr. David K. Volstad, Box 203, White Sulphur Springs, Mont.

### Montreal Convention Surprises Pastor

For the first time in many years, a week-long missionary convention was held in the Christian and Missionary Alliance Church of Montreal, Canada. The results of the convention in this predominantly Roman Catholic city were a surprise even to the pastor, Rev. J. Raymond Deitz, who wrote, "The pledge increase is something beyond our expectations in this very difficult province."

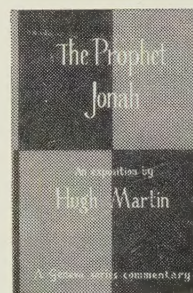
Mr. Deitz referred to the missionary pledge jump from \$3,080 last year to \$5,532 this year, an increase of \$2,452. By "this very difficult province" he meant Quebec, which is 90 per cent Catholic. He added that the four convention speakers held services for both English- and French-speaking congregations in the church, and that some of the French heard of the Alliance missionary work for the first time. "Several pledges came from these very people," Deitz said.

## PURITAN REPRINT CLASSICS



### ZECHARIAH T. V. MOORE

This long out-of-print work on Zechariah with its clear exegesis and powerful application of truth to the heart, earned from C. H. Spurgeon the title of "A Capital Book." 251 pages .....\$2.50

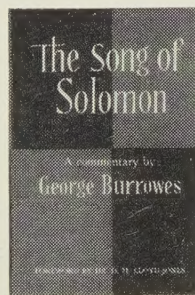


### JONAH H. MARTIN

"A first class exposition of Jonah. No one who has it will need any other. It is not a small treatise as most of the Jonah books are; but it is all rich with good matter."—C. H. Spurgeon. 359 pages .....\$3.25

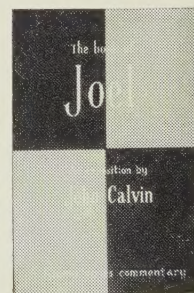
### SOLOMON GEORGE BURROWES

Dr. Martin Lloyd Jones says, "I predict that all who read and study it will agree with me in saying that they have never read anything more uplifting and heart warming. It will lead them to their Lord and enable them to know and to realize His love as they have never done before." 453 pages .....\$2.75



### JOEL J. CALVIN

C. H. Spurgeon referred to Calvin's Commentaries as "Worth their weight in gold." This Commentary first delivered in the form of expository lectures to the theological students at Geneva, was published as part of Calvin's exposition of the twelve Minor Prophets. 133 pages .....\$1.50



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# Songs of India



JAMES L. EVANS

INDIA has many songs. To the newcomer all of them seem harsh and discordant. He is apt to feel that the glamor of those "faraway places with strange-sounding names" should be left right where it originated—with the travel bureaus and tin-pan alley. The enervating climate (which one person has defined as "hot and less hot"), the incredible poverty, the superstition and idolatry, the floods, famine and epidemics which may sweep away hundreds of people in a matter of days, the unrelenting battle to wrest from a reluctant earth the barest of living—these are themes familiar to readers of missionary periodicals.

Gradually one becomes aware of softer strains. Tropical nature can be not only kind but downright lavish. From my window I can see not a bush but a whole tree of flaming poincianas. Through another window comes the song of a bulbul bird. The seasonal rains have wrapped the whole brown countryside in a brilliant green cloak.

Industrialization has added exciting new rhythms and contrapuntal themes to the traditional way of life. India's second Five-year Plan is almost completed. Power plants, steel mills, great dams are beginning to appear in the country, massive symbols in steel and concrete of India's determination to make a better life for its people.

Man congratulates himself on these new themes, but it is the song of the redeemed, the magnificat of a humble convert, which gladdens the heart of God. The things which are unseen are eternal. Five-year plans will eventually pass away, and even the works of nature. The redeemed ones will abide to sing God's praises forever. To add even a few such notes to God's New World Symphony is the missionary's great joy.—JAMES L. EVANS in *Song of India* (Gujarat edition).

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